

dinances? I Sam. 15: 22, Jno. 14: 15, and 13: 14, I Pet. 3: 21.

g. Reproves Gehazi for asking for a present. II Kings 5: 20-27.

h. Fulfills God's charge to Elijah concerning a Hazall and John, I King 19: 15, 16. II Kings 8: 13, and 9: 4-6.

i. Death. II Kings 13: 14-20.

II. Life Lessons.

a. A man who will let his light shine will do a vast amount of good. Matt. 5: 16.

b. God will work wonders by his servants in a time of unbelief. Jno. 14: 12.

c. Nothing can harm God's servant. I. Pet. 3: 12-15.

d. Alone prophet, right, is stronger than a *wrong King*.

SERMONS IN QUAIN TEXTS

BY THE EDITOR

Text: These are the names. Exodus 1: 1.

Who cares to know these names? They are thirty-five hundred years old and one would think that they are of no interest to us at all. But there are some names that live, live thro all the ages to come and thro eternity. For some reason these names are dear to God and it has pleased him to preserve, not the names only, but the record of the noble deeds for which the names stand. Very few among those who were great in the eyes of the world at that time are remembered today nor are their names to be found anywhere in this world. We turn back the pages of history to that remote period of antiquity which marks the beginning of a new era in the world's civilization, and out of the wrecks and ruin of human things in those ancient times we have here not the names of kings and poets and philosophers and conquerors, but the names of God's children, those who were in the line of God's chosen people. Our dear heavenly Father writes the names of his children in the book of life and they are the really immortal ones. The names and deeds of those who live in this world to honor and glorify and bless their fellowmen will live thro all time to come, they are immortal. Love never dies, and it never fails. What you do in the name of Jesus to help the blessed work of the Master, to cheer and comfort and help the fallen will never fade out of the universe. Long ages after you are gone from the earth your deeds of love go on blessing generations that were unborn when you lived here. This is a great comfort to those who live obscurely in this world, who have no opportunity to do great things as things are measured by the world, who expect to be forgotten when they go to the grave, these will be greatly surprised to find that God has written in imperishable lines in his own blessed book the deeds of love which they have done, and to them will come the welcome plaudit, "Well done, thou good and faithful servant" etc. Why? Because "inasmuch as ye have done it to one of the least of these my brethren ye have done it unto me." Let the isolated in the church take courage. God will not forget their labor of love.

Text: And Joseph died. Exodus 1: 6

This little sentence is at the end of every human life. It matters not how long a man may live nor how great he may be, nor yet how good he may be nor how bad, at the close of the story we read the sad words, "And he died." There are at least two periods in every man's life when he is like all other men, or rather there are two periods that bring all men to a common level. Of every one it is said, "He was born," and of every one it will be said, "And he died." There is one gate thro which every man and woman born into this world must pass, the prince in his palace, the shepherd in his tent, the peasant in his hovel, it is the gate that passes out of life which we call death. Sooner or later the biography of each one of us will be written in these words, "And he died." Joseph was a great man and a useful man, it would seem that the world could not get along without this man. But it matters not how useful, how good in character, the time that came to Joseph will come to all of us. Death should be taken into our lives, not to frighten us, or to worry us, but it should be made a part of the plan of every human life in the measure of our responsibility. Here is an illustration that will be helpful:—The Chevalier Gerard de Kampis was very rich and very proud. After the completion of his beautiful castle he invited all his neighbors to a grand feast. There was a sumptuous repast, and then came speeches by the guests, in which the host was highly praised and greatly flattered. One of the guests was silent for a time, and then said, "Sir Knight, in order that your felicity might be complete, you require but one thing, yet that is a very important matter." "And what is it?" demanded the knight, opening wide his eyes. "One of your doors must be walled up," replied his guest. Gerard wished to know which door it was that should be closed. The answer was, "The door thro which you will one day be carried to your grave."

Text: Daniel purposed in his heart. Daniel 1: 8.

That was a noble purpose and it had its origin in the right place, the human heart. There is where all resolutions that count for anything must have their seat, and there is the battle field on which all great questions of principle must be settled. Surface work never counts for much and resolutions and purposes which are spoken by the lips only are very short lived. What a noble purpose that was which Daniel formed in his heart, and how grandly does his character appear when put to the test. We do not know the strength of an individual until he puts it to the test, and the real strength and beauty of Daniel's character shine forth in all their splendor and magnificence at the court of the king when he is called upon to decide and to choose between right and wrong. Daniel's duty was clear to him and therefore he was not puzzled as to what he should do. He did not go about asking his friends what they thought of it, and how it would affect his future condition at the royal court.

Whether it will make his life, as a captive, harder, or whether it will interfere with his advancement, his promotion and his favor with the king, were questions which Daniel did not for a moment consider. What is right, not what is popular, was the all important question with him, and on that line he fought it out and fought it out gloriously. He faced the question on the grounds of moral right and settled it then and there, once and forever. It is a grand thing to meet duty as Daniel met it and to decide the questions of right and wrong as he decided them. When one is governed by principle rather than by custom or by policy, he never needs to ask what others will say or think, or how it will affect his favor with the officials and with the leaders of society. To be true to God it may be necessary to be different from other people, to stand alone and be laughed at and perhaps sneered at, but this need not keep us from being true. There is a beautiful lesson here for young people. When away from the sacredness of a saintly home, away from a mother's loving eye and a father's prayers and counsels, away from the holy influence of God's temple, be true to God and to principle, and tho you may be called to suffer temporary persecution, the end will be glorious.

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WASHINGTON CITY ECHOES

My trip to Downsville, Md., is now in the past.

The few days spent with the Father's children there were halcyon days to us because we were simply "resting in Him;" truly we were made to "lie down in green pastures;" meetings are being continued by Brother Long, pastor in charge; I was sorry, indeed, to be compelled to return to the city right